

# THE LEISURE HOUR.

A FAMILY JOURNAL OF INSTRUCTION AND RECREATION.

"BEHOLD IN THESE WHAT LEISURE HOURS DEMAND,—AMUSEMENT AND TRUE KNOWLEDGE HAND IN HAND."—*Cowper.*



HOME FROM JAMAICA.

## THE HEIRESS OF CHEEVELY DALE.

CHAPTER LII.—HONESTY THE BEST POLICY, IN SPITE OF APPEARANCES.

MR. WINKLER did not think it wise to irritate Augusta's temper by assigning her unfitness as the reason for his conduct. Neither did he see any use in telling her his views with respect to Mr. Vivian. He merely stated that the alterations he deemed it advisable to make would require an empty house, and suggested that she might probably prefer an occupation similar to that she had now to resign; but, if she failed to obtain it, his house was open to her.

After careful inquiry, he found out a school, the head of which was, he thought, as good a strong-box as he could find; to whom he gave strict injunctions to allow Miss Tredorvan to hold communication with no person, either bodily or by letter, out of her sight or without her knowledge.

Before taking Violet to her new abode, he ushered her into his office, and, placing her on the high stool before his desk, said—

"I want you to read something to me."

She waited in silence, when he put a paper into her hands.

"Now, with clear voice and distinct utterance, let me hear you read that. It is the will of Mrs. Maria Tredorvan, by which you are at present heiress to her estates, and by virtue of which, upon certain conditions, you will, when of age, come into possession—always remembering that the conditions are kept."

Violet read the preamble with much precision, being rather pleased with the stiff phraseology; but when she came to the part in which her mother was named, and the clause in which her connection with her father was utterly forbidden, she paused.

"Very clear that part, you see," said the lawyer. "You are old enough to see that any arts practised by others, or any indiscretion of your own, which the next heir is ready to watch for—I warn you of that—will turn you out of Tredorvan for good and all, at an hour's notice. Remember, you are not to accuse yourself: it must be proved by others. So now, as you have a great understanding for a little girl, make use of it, and don't do anything foolish, but allow the lady I am placing you with to watch you as a cat does a mouse, though with more friendly intentions—indeed, to keep you from other cats, who might spring on you, even out of Cornwall."

As he said these words he tried to see their effect; but Violet bent down her head and remained motionless and silent.

Mr. Winkler had now done all he deemed necessary; and, having informed Mr. Boyce of it, and told his wife that women were the gunpowder of creation, making confusion, and noise, and mischief wherever they had the power to do anything, he washed his hands of the whole affair for the present.

"Do you not wonder, dear," said Mrs. Winkler to him one day, after Violet had long been settled at her school—"do you not wonder that no letters come from Jamaica? Consider; they were to be absent six months. It is now two years, and they have not written at all, for how long?"

"My dear," said the lawyer, who was reading the paper—"my dear, I never wonder at anything that weak people do."

"Weak people, Seneca! I always thought Mrs. Boyce so sensible."

"No doubt, my love. That would probably help to explain why I consider her weak." And Mr. Winkler, without looking at his wife, went on exploring the paper. All at once he stopped—became riveted—looked closer—then laid down the paper, stirred his coffee with a serious look, and said, "Here's a pretty thing! Boyce is gazetted!"

"Not that Boyce!" exclaimed his wife.

"Read it," he said, throwing the paper to her.

"Oh, Seneca, are you not shocked?" she exclaimed. "Poor Mrs. Boyce!"

"I told him how it would be; but those hot-headed positive fellows can be guided no better than the hurricanes which have helped to ruin him."

"Hurricanes! what hurricanes? You never told me."

"No, my dear; I'm too considerate to lay more on you than your necessary burden," he said, resuming the paper.

"But, Seneca, did you know it was coming?"

"What? the hurricane?" he asked, with his grim smile.

"No, no; the bankruptcy."

"Not to-day. I didn't expect it just yet; but I knew it was the necessary winding-up of things."

"How has it come about?" asked his wife, sorrowfully.

"In the way these things generally come about—folly, folly," replied Mr. Winkler, who was now busy with the advertisements.

"Whose folly?" asked Mrs. Winkler, hardly knowing what to ask, but anxious to know something.

"The bankrupt's in general, my dear; but in this case the wife, no doubt, has had a share in it. John Boyce has done two things I tried to dissuade him from doing: one was the trusting of Hammond, who I was sure was a rogue; and the other was the freeing his slaves. He was obstinate, and listened to his wife instead of to me. Happy is it for you I never allow you to advise!"

"Oh, Seneca; but have you known it long; and have you had anything to do with it; and is it complete bankruptcy?"

"My dear," said the lawyer, after having copied an advertisement into his note-book, "those are office questions, and I can't answer them at a breakfast-table."

"How very unfeeling you seem!" said Mrs. Winkler, roused to unusual warmth by his indifference of manner.

"Unfeeling!" he said, sharply. "What do you mean? Am I to be afflicted for his stubbornness? and am I to mourn over every bankrupt that has had more advice, and better, than I ever charged for, and ruined himself in spite of it?"

Mrs. Winkler was silenced; but a few minutes after she timidly asked—

"Seneca, are they quite ruined?"

"It's a *bona fide* bankruptcy; Goldison must help them. Oh, they have no son; and, as they wouldn't let well alone, they must abide by their meddling."

"Are you engaged for them?" she asked, still more timidly.

"I? not I. I declined long ago. I told him he was getting out of his depth. I would not undertake to follow him, and he soon found others. There is never any difficulty in finding fools and rogues; and, when the client is the first, and the lawyer the second, why, the wind-up is not likely to be favourable."

"Will they remain there?"

"I know none of their intentions. Now you understand why we have not heard from them for so long. Possibly John Boyce may stay out to redeem a part of his loss, working where he once was master."

"That would be noble!" said Mrs. Winkler.

"Noble!" said her husband, looking up at her incredulously.

"Yes, noble I call it. He has lost his fortune by the knavery of a man he trusted, and by the force of conscience!"

"Vanity, Mrs. Winkler; nonsensical vain-glory," said the lawyer.

"Seneca, I think you are wrong," she said, with more boldness than was common to her.

"Exercise conscience, my dear, and speak humbly to your husband, whatever you may think of him," said the lawyer.

"But don't you think it possible for a man to give up great things for conscience' sake?" she said, earnestly.

But her husband had walked out of the room, the paper in his hand, and either did not hear or would not answer her appeal.

#### CHAPTER LIII.—TIDINGS OF MR. BOYCE.

ANY one seeing Mr. Marveldine, as he drove into the courtyard on the day he had heard of the bankruptcy

of John Boyce, would have supposed he had been in the "Gazette" himself; his face was troubled, and his manner absent and moody.

"Here! take him out, rub him down. I shall want him again in three hours; give him a good feed." All this he said in a short, sharp tone to Gandy, who stared at him in some surprise. He was not wont to be so discourteous, as if he were a customer at an inn, speaking to the ostler; but Mr. Marvelvine did not notice him. "Your master in?" he asked of nurse, who had peeped out of the kitchen door to see the arrival.

"Yes, sir."

"Well?"

"Yes, sir; as usual."

"He had letters yesterday?"

"Yes, sir, and to-day."

"Very well, say I am here: I will follow you up."

"I'll give him a little time to collect himself—not but what he will bear it better now than he would in old times."

"Master is glad you are come, sir," said nurse, returning; and he heard the rector's foot on the stairs following her.

"You are grown formal; what need to announce you?" asked Mr. Goldison, cheerfully, and grasping his hand cordially.

"Ah! I suspected as much," thought his guest. "He hasn't heard it: they have left it to me to tell him. Really it's too bad to give me all the disagreeables to do; but there's no help for it."

Never had the rector seemed so joyous, never had his spirits seemed so out of time and tune. Mr. Marvelvine felt that to have deepened his gloom a little would not have been so bad as to becloud his brightness.

"I want your opinion on a thing or two I purpose doing," Mr. Goldison began, after they were seated; but, perceiving that his friend was silent and looked perplexed, he said, "I am afraid you have bad news. I hope your wife—"

"Oh, as well as she ever is—a martyr to tic—no sleep last night."

"And your children?"

"All at sixes and sevens as usual; one half turning the house out at windows, and the other half trying to pull it back. The loss of our May is a great one: even the baby has turned rebel now; but that's all in the course of things."

"No bad news about Hugh?"

"Hugh! he'd better not send any, whatever he has got. Hasn't he been handsomely paid out and provided for? Oh no; he knows better than to get into mischief."

"It is not always those who *know* who keep out of it," said the rector, gravely.

"True, true; but I have got bad news, though not about ourselves."

The rector grew a little pale. He looked apprehensively at his friend, in silence.

"Don't frighten yourself: it might have been worse. Still, it is awkward, though what any thinking man must have foreseen."

Mr. Goldison closed his eyes. He remained silent a few seconds. One thought alone suggested itself. His unhappy housekeeper, whose fate was ever before his eyes, had been detected and taken in the perpetration of some crime; or it may be had destroyed herself through remorse. "I am prepared for it," he said, in a low voice, looking up.

"Good; and I hope you will bear it like yourself. John Boyce is a bankrupt," said Mr. Marvelvine.

"Yes—I know. Yes, he is," said the rector, with a mingled expression in his face, in which relief bore the prominent part.

"You know!" exclaimed his friend.

"Yes; I heard some days ago from Rosalie. I concluded you would hear too, or I should have written to the Downs."

"And where is your sackcloth and ashes?" said Mr. Marvelvine, astonished at the rector's calmness.

"Ah! I have need of them, and should wear sackcloth for ever, but that my forgiving Master has taken it from me and girded me with gladness." The rector spoke with deep emotion, the fear he had undergone on account of Shipley having brought the guilt of the past unfaithfulness in duty so vividly before him.

"Well, I'm no advocate for the sackcloth livery when it's not wanted, and I'm glad you can take things so coolly. I should have thought such a loss to such a sister—we won't say much about John, though I'm heartily sorry for *him*, since he has behaved so well."

"My dear friend, I expected something so much worse, from your manner, that I may have appeared to take their loss lightly. But can you doubt that they are continually on my heart? It was about their future prospects I wished to consult you," said the rector.

"Ah—oh—well, I don't see what much worse I could have had to tell. I expected to carry you on to seventy years of age at a step; and positively you look younger and better than I ever saw you."

"That is from exercise and occupation," said the rector. "But now look at this letter of mine to John. When you reflect on the merciful accompaniments of the misfortune, you will see that it is nothing that calls for sackcloth. On the contrary, it may be productive of much happiness—happiness, by uniting us more closely."

"Humph! Well, I never can see my way clearly into your views of happiness and misery," said Mr. Marvelvine, taking out his spectacles. "Oh, yes"—seeing they attracted the rector's observation—"I am getting old and blind. My eleven are robbing me of eyes and ears, and grizzling my hair and wrinkling my face as fast as they can. Bless 'em; it's all in the right course of things;" and he read the letter placed in his hands.

"Very good—very noble. Just what I should expect of you. But he'd better stop out and work," he said, when he had done.

"Why, whom has he now to work for?" asked the rector, mournfully. "The £5000 I had as executor to Mrs. Tredorvan's will has never been touched. That I will give to them entirely, and as much of my income as they want besides. And I thought, if they could settle down quietly, I would give up this house to them and go to some smaller one—anywhere—in the parish."

"Ah! an empty lobster-shell would be enough for you," said Mr. Marvelvine, laughing.

"My friend," replied the rector, with much feeling, "I have deeply wronged them; it would be balm to my heart that I little deserve, to try and make some amends."

"There's that precious Rocky Heights been empty since Rosalie left it," observed Mr. Marvelvine, after they had discussed the subject some time.

"I thought of that—but—" said the rector.

"No; associations not pleasant, I admit; well, we'll wait to see what comes of this letter. John will do the right thing. I believe in him, now that he has done his duty like a man, and I will stand by him through thick and thin."



The answer was to the effect that the generous offer of the rector was deeply felt and duly appreciated, but that at present it was difficult to say what might be the best thing to do. The agent so trusted, after having thrown everything into confusion by his extortions and fraudulent practices, had absconded with his ill-gotten gains; a violent hurricane had spread ruin over the greater part of the estate; no purchaser came forward, now that free labour was to be used on it; and the slaves themselves, disorganized by misrule and giddy with their new privileges, added to the difficulty by their waywardness and idleness. It was a hard trial, an accumulation of trials; nothing remained for Mr. Boyce to do but to endeavour by his own exertions to restore order as he could, to labour in hope, and wait for a purchaser. One invaluable consolation and help he had, his wife, who worked with him, cheered him, and soothed him; and the prospect she constantly held out of their not far-off return to a quiet home with the rector, for whom his affection increased as he became able to appreciate his excellence, stimulated him to exertion and patience. One great source of disquiet was the ingratitude of many of the slaves, who resented on the master that had freed them the tyranny of their late overseer, and refused to help him in his need. This greatly incensed and shocked Zillah, who went in and out among them, with burning eloquence and most amazing English, trying to bring them to a sense of their duty.

#### CHAPTER LIV.—AFTER SEVEN YEARS.

SEVEN years is a period notable in the mutations of things. So say physiologists, and all wise in the secrets of nature. The seven years that intervened between Violet's being fairly plunged into her education—*i.e.*, being put into a school, with learning over her, under her, and all around her—and being sent forth from school to the world was a notable time to her and to every person mentioned in this history.

During their course we may just remark that she mourned over her past liberty, and bitterly resented the system of espionage and confinement to which she was subjected. Schools in those days were not the schools of this day, either in good or evil. There was one room in the house which in her secret heart she called the Inquisition, or chamber of torture: it contained the stocks, backboards, steel collars, head weights and dumb-bells appropriated to the advancement of elegance and fine figures.

The first attempt to impose any of them on Violet met with so firm a resistance that the lady president (in that unsophisticated era called "the governess"), being an eminently discreet woman, put faith in the pride of her character, and her given word that she would walk and sit as uprightly as if she were continually under the influence of them, and never tried a second experiment. Her exemption gave great disgust to the other "boarders," until the delicacy of her health was assigned as a reason for it. Soon, however, it was perceived that she was allowed other privileges, and was treated with sundry distinctions not afforded to them, and a strong feeling of dislike towards her was the consequence. But, as this left her very much alone, she rather rejoiced in it, as a tacit acknowledgment of her superiority, and as delivering her from what she considered congenial companionship.

The understanding that she was to be there only till the return of Mr. and Mrs. Boyce, which return, mirage-like, continually receded as she in hope approached it, lured her on from half-year to half-year. Her holidays were passed with her governess, who sacredly kept her word, and suffered not even the Cornwall cat to approach

the mouse. But governesses, even in those days, did not sleep with their eyes open—not the most vigilant, among whom stood our governess foremost; neither were they like Corneille's kings and queens, *always* kings and queens, so that you might believe that they went to bed with their crowns on. It was not in the nature of things that they should be "governesses" always. In the holidays, therefore, when "*our governess*," prudent and lynx-eyed as she was when on duty, relaxed from the responsibility of some forty heads and hearts (not to mention eighty hands, that were naturally more or less disposed to mischief), it was to be expected that she should doze a little, sit at ease now and then, ungird and lay by her general's staff, and ease her chariot reins.

So strong had the charge given with Violet been, that she never absolutely forgot it. Discreet as she was, and knowing in young ladies as she was, she was not up to the capabilities of getting her own way of Miss Tredorvan, who advanced in that determination in a ratio far exceeding that of her age.

Therefore the reader will understand that, while the governess was under the impression that her ward was as well kept as she could have been by any lady abbess in a convent's walls, she was very much mistaken, inasmuch as she held frequent communication with her father, both personally and by letter.

Every time Mr. Winkler called to pay the charges, he sounded Violet on the subject; but she became increasingly guarded, and he elicited nothing. He had his own views of matters; but when he saw a stream strong in the wrong direction, which he could not divert, he contented himself with keeping out of its course.

Seven years had sprinkled his head and beard profusely with gray, had deepened the furrows in the setting of his keen round eyes, and the lines on his forehead: they had also done work within. A growing conviction that the longest leasehold had an end, and that human life was but a lease—no freehold—had somewhat offended him. Suddenly, after a hard day's work, by which he had lengthened his purse or extended his influence, he would be driven, as it were, to ask *cui bono*? In the morning, when he was refreshed, he was as ready as ever to start on his heart-absorbing pursuit, and then he wondered—if he remembered them—at the gloomy sensations of the night before.

Another thing he sometimes wondered at: that was, how it came to pass that so simple a minded woman as his wife had obtained such an influence over him. She certainly *had* done great things that way; he actually caught himself at times asking her advice, or rather, allowing her to give an opinion; nay, he detected himself occasionally judging of the *morale* of a point by her rules. He excused himself by saying, "So far as she sees, she sees clearly; and, for a woman, she has a long sight."

As to her: seven years passed over her head as lightly as summer winds over summer flowers; she had lost nothing, but gained much in them—more patience, more faith, and consequently more uninterrupted peace, and more power to help forward others.

At Balla seven years had seemed but as a few days, from the serenity in which they had passed. The rector sometimes paused to look around him. How could he have been so blind, so insensible, as to dream away life in indolent ease, satisfied with beautiful theories, neglecting its stern and positive duties? How had he tempted the forbearance, the patience, the long-suffering of his God? and how had he been dealt with? His housekeeper, for allowing herself to be caught in the snare of

wicked men, which his faithful discharge of a master's duties might have saved her from, had been driven forth with a blasted character, to misery and shame; *he*, the idle pastor and master, the self-seeker in all the relations of life, was recalled to a sense of his guilt and danger, to make reparation; favoured to labour and to teach in the vineyard he had neglected, and surrounded by domestic comforts he had never known. Never was a man so changed; the work he once disliked, dreaded, and on the slightest excuse avoided, shirking it more as he did less, was now his life's purpose; in its toil-some and often thankless and seemingly unsuccessful labours he found a satisfaction that the pleasures of indolence had never afforded him. The happiness of his household went hand in hand with his own. Indeed, he had now servants worthy of their home. Nurse, the president; Biddy, the humble helper; and Gandy, "the rector's man," lived in wondrous harmony, and were one in their admiration of their master.

The end of seven years saw a great improvement in Jamaica also. In all labour there is profit; how much more in that which is prospered by the blessing of God! Mr. Boyce's plantation "looked up," crops were abundant; the hand of the diligent man made rich. The eye of the master preserved and improved all gain. Had he chosen to remain, he might in seven years more have realized a larger fortune than he had made before; but for what purpose should they desire riches? England, the fireside of their dear brother, to whom their sorrow had evidently made them so precious, was the fair haven in which they longed to cast anchor; so, when a purchaser came forward, the whole estate was sold, all debts and incumbrances paid off, and, with the small remnant left, they prepared to sail for their home, never to return.

"We are going to return to England, Zillah," said Mrs. Boyce, when the time of their departure had been fixed.

"I 'se know dat, ma'am," said Zillah, very cheerfully.

"You know, Zillah, your master is not a rich man now."

"Massa Boyce great gentle'm—berry handsome!" said Zillah, eager to express her sense of his worth in the best language she could catch in the hurry of the moment.

"Yes, but he is not rich; so we shall take no servants with us. We shall have English ones—all we want: the voyage is expensive."

"You no take me?" said Zillah, her eyes rolling with astonishment.

"I cannot afford it, Zillah," said Mrs. Boyce, grieved to say it.

"Massa no take Beaver?" asked Zillah, recovering the shock a little.

"No," said Mrs. Boyce; "he will be as sorry to part with him as I shall be to part with you; but *it can't be*."

"No? 'cause him too dear?" asked Zillah, showing, as her mistress thought, more curiosity than concern.

She assured her it was so, and that the expense of the voyage was a serious consideration to Mr. Boyce now.

"Berry good, ma'am. Massa Boyce nebbber change him mind like the vary wind—blow dis way, den dat way; no; him say *no*, him *do no*. Massa berry fine gent'l'm."

Mrs. Boyce had noticed that Zillah's feelings for her master had undergone an entire change since the freeing of his slaves. She had in former times had an undisguised aversion for him, and fear of him, and always got out of his way when it was possible; but it was very different

now. She magnified him openly on every occasion; she was officious in doing him reverence, and trying to serve him. "And yet, all this attachment to me and to him is summed up in a few words. How easily she takes our going! not one tear. Well, human nature—it is only a picture of my own heart—but I thought better of her."

These were Rosalie's reflections on the stoical bearing of her devoted servant. Sometimes she was near to being angry when she found her busily engaged in beautifying her own wardrobe, instead of attending to her directions in preparing her's and Mr. Boyce's things for the voyage; but she carefully refrained from showing it, and tried not to indulge it.

On the day they sailed—all the baggage having been stowed—Mr. Boyce took a last farewell of the people who were now engaged on the estate; warm blessings and hearty prayers for his good followed him as he left. Many accompanied the passengers on board; among the rest, Zillah and Beaver. Zillah was gaily dressed, and seemed divided between grief and joy—laughing, and crying, and chattering all together.

The order was given for the vessel to be cleared of all but passengers, and, while it was being obeyed, Mr. and Mrs. Boyce went to their cabin. To their surprise, on their return, they found Zillah sitting on the deck, talking to Beaver.

"Zillah!" exclaimed Mrs. Boyce.

"Yes, ma'am. I 'se passenger, and Beaver, him passenger too. Pay um own passage—all pay;" and she looked triumphantly at her mistress.

"But, Zillah—" Mrs. Boyce began, almost in tears that she had so misjudged her.

"I 'se lub ole country; dat berry good: but I 'se *lub you*, ma'am; an' 'cause you no want me for pay servant, I 'se come and wait on you for noting."

Beaver told the same story to Mr. Boyce. They had got the loan of a small part of the passage-money from the negroes, many of whom, since free labour had been introduced, had saved considerable sums; and they had still enough, he assured his master, to enable them to serve him without wages till he got richer, which, in the course of things, he imagined it was natural and necessary he could do.

"And you kept it so secret!" said Mrs. Boyce.

"'Cause Massa Boyce nebbber let come," said Zillah, showing all her teeth; "him such fine somebody, like de rock—him no change him way—nebbber!"

## THE JEWS OF CHINA.

### II.

THE Chinese Jews are remarkable not only for the arrangements already indicated, but for many of the religious forms or customs which they observed, and which are enumerated by Mr. Finn:—"The putting off the shoes on entering the house of prayer, and wearing a blue head-dress while there (a circumstance by which the heathen distinguish them from the Mohammedans, who wear white). In reading the law, the minister covers his face with a transparent veil of gauze, in imitation of Moses, who brought the law to the people with his face covered, and wears a red silk scarf depending from the right shoulder, and tied under the left arm. By his side stands a monitor, to correct his reading if necessary, who is likewise attended by a monitor. The prayers are chanted, but without musical instruments. The congregation wear no *talith*, or garment of fringes, during the service. They observe circumcision, pass-over, tabernacles, the rejoicing of the law, and perhaps

the day of atonement; for it is said that on one day of the year they fast and weep together in the synagogue. They keep the Sabbath quite as strictly as do the Jews in Europe. They make no proselytes, and never marry with Gentiles. They use their sacred books in casting lots; and their literary men pay the same homage to the memory of Confucius as their neighbours do. They never pronounce the ineffable name of God, but say *Etnai* (Adonai); and in writing Chinese they render that name by *T'ien* (Heaven), just as the Chinese do, instead of *Shang-te* (the Lord above), or any other ancient appellation of the Deity. They have no formulary of belief, but hold to the unity of God, and to the doctrines of heaven, hell, a sort of purgatory, the resurrection of the dead, the day of judgment, and the hierarchies of angels."

The saying that they had heard of Jesus, the son of Sirach, a name affixed to one of the apocryphal books, must be received with caution. Gozani, with whom it originated, did not understand Hebrew, and may have mistaken the sense of what was told him in Chinese, in which language the letter *r* does not exist. It is said that they showed no repugnance to the crucifix; and very likely they did not, but only because they were ignorant of its use and meaning. Their dislike of idolatry, however, was decided enough; indeed, Mr. Finn says, "Their alienation from idolatry is particularly striking, after so long an exposure to the superstitions of the country, guided, as these are, by imperial influence. They refuse to take an oath in an idol temple, and the conspicuous inscriptions on the walls and arches proclaim their steadfastness in this matter, even upon that delicate point of the Emperor's name, which in the synagogue they have surmounted by the most significant of possible warnings against confounding any reverence whatever with that due to the 'blessed and only Potentate.' With reference to their turning towards the west when they pray, it was only what Daniel did in the reign of Darius (Daniel vi. 10), and what the Jews generally have been wont to do; viz., to pray towards Jerusalem, which lies to the west of China. It has been added, in regard to the same custom, that the temple of Jerusalem was so arranged that when the Israelites prayed they faced the west, and the Jews in China perhaps follow this custom."

The foregoing paragraphs contain the principal items of information acquired concerning the Chinese Jews down to 1850; but there are still a few matters which call for some notice. There are the large synagogue rolls of the Pentateuch, already mentioned, thirteen in number. These were about thirty feet long and two feet wide. There were a quantity of square books like our own, the leaves formed by pasting together several thicknesses of Chinese paper, about seven inches long by four or five inches wide—some new, others ancient, but all in confusion and neglect. The books have been classified under five heads: 1. The *ta-king*, or temple books, which were copies of the Pentateuch in fifty-three sections, for Sabbath reading throughout the year. 2. The *tsin-soo*, or Haphtorah, containing portions of Joshua, Judges, Samuel, Kings, and the prophets. Haphtorah is a Hebrew word used to describe the second series of Old Testament lessons read in the synagogues, the first being from the *Torah*, or Pentateuch, and the others from the other books of the Bible. 3. Various books of the Old Testament histories, said to be Ezra, Nehemiah, Esther, and part of 1 Chronicles. To these they add 1 and 2 Maccabees, under the name of Mattathi; the existence of which, however, we must beg leave to doubt. No Hebrew copy of the work is known to exist.

4. What were called the "Expositors," in bad condition, and contents not ascertained. 5. Rituals, of which there were about fifty copies.

From this account of the Hebrew library at Kae-fung-foo, it appears that the books were all, or nearly all, written for synagogue use, and that most of them only contained small portions of the Scripture. Under the circumstances, it cannot be positively said that they possessed the whole of the Old Testament; but there is strong reason for thinking they did not. The Jesuits, who obtained the information, for the most part knew very little either of the Hebrew language or of Jewish usages. One thing, however, is evident, and it is the veneration with which the Chinese Jews regarded their Scriptures. This is shown by their constant refusal to sell any of their books, or to allow a copy to be made of one of them; we are assured that they had a rule not even to show them to others. The Jesuits bribed some one to purloin a copy of the *tsin-soo*, but he was detected and compelled to restore it, with the proverbial rebuke, "He who sells his Scripture sells his God." Another, who was induced to ask the rabbi for a handsome copy of the law, was also rebuked, and retired with shame. Eventually Father Gabil succeeded in bargaining for leave to transcribe the Pentateuch; but it was too late: before it was completed, he and his fraternity were expelled the province. There was found in one of the books a single leaf, which was copied and translated. It consisted of some curious memoranda relating to the book to which it belonged, but it was not ancient.

The Chinese Jews divided their Pentateuch into five books, which they called by the same names as other Jews. As far as could be ascertained, their copies differed in no respect from those in Europe. When asked what the word *Shiloh* meant, one of the Jews said he had been taught that it contained a sacred mystery, which was to be explained in this way:—

Sh. ש	Great.
I. י	One.
Lo. ל	Descending.
H. ה	Man.

We are told that when the same word was shown in Chinese characters to a Chinaman skilled in antique modes of writing, he explained it to mean, "Most High Lord One Man." But we are sorry to say we have not much faith in this story, when we call to mind the discussions which went on at that time about the Jesuits in China. The Jesuits, instead of Christianising pagans, were accused of paganising Christianity; and it is undeniable that they were not always to be relied upon when they traced resemblances between Chinese opinions and those of believers in divine revelation.

But we must leave the Jesuits and go on to speak of the expedition of 1850, of which Bishop Smith, of Hong-Kong, edited the reports in 1851. His publication appeared at Shanghai, and contains an introduction by the editor, and the original narratives of the two Chinamen who were sent to Kae-fung-foo. It supplements and corrects Mr. Finn's book in various particulars. As it has not been republished, probably few have seen it in this country, and we may therefore freely borrow from it in what follows.

The desire which many felt to ascertain more respecting this solitary community found expression in the benevolence of a Christian lady of England, Miss Cook, who placed the funds necessary for an inquiry at the disposal of the London Society for promoting Christianity among the Jews. The bishop remarks that he undertook the general plan and direction of the enterprise, the ultimate aim of which was to establish a mission to the Chinese



Jews, if such a step seemed practicable and desirable. A set of questions prepared by the late Dr. McCaul was forwarded to different parts, but no intelligence could be procured in that way, and it did not appear that any Chinese Jew had been even seen by the Protestant missionaries and other foreign residents. Dr. Medhurst, of the London Missionary Society, at length devised a plan for despatching trustworthy native messengers to Kae-fung-foo. The services of two Chinese Christians were enlisted for the undertaking. They were in the service of the London Mission, and seemed fitted for this work. One of them, K'hew-T'hëen-sang, was able to write his journal in English; but the other, Tsëang Yung-che, wrote his account in Chinese, and it was translated by the Rev. J. Edkins. Three Jewish merchants at Shanghai promoted the expedition, and gave the messengers a letter in Hebrew for the Jews of Kae-fung-foo. The men started November 15th, 1850, and reached their destination on December 9th, the distance from Shanghai being about 700 miles. They give a curious account of their travels; but we must limit ourselves to the portions immediately concerning the Jews, which we abridge.

Under date of December 9th, K'hew-T'hëen-sang says:—"About 4 in the evening we arrived at the city. Before we reached the East gate a pagoda was in sight, and the walls looked very beautiful and wide. As soon as we arrived at the city, we stepped out from the cart to look out for an inn. After we had found one and put all our things in order, we immediately sallied forth in quest of the Chinese synagogue. We did not at once inquire of the Chinese, but went into a Mohammedan's shop to take our dinner. While eating, we asked whether they belonged to the religion of Mohammed or the Jews. They said, 'We are Mohammedans.' After that we asked whether the *T'iau-kin-kiau*, or Jews, were here. They said, 'Yes.' We asked them again where they lived, and where was their temple. They said, 'The Jews are very few here, not more than seven families, and their teacher is now no more; some of the sect are very poor, and some, having a little money, have opened shops to support their families.' . . . Following their directions, we soon discovered the place, which we found to be in ruins. Within the precincts of the temple were a number of apartments, all inhabited by the descendants of the ancient people, who had spread out a great quantity of cabbages in the open air, just by the side of the temple. The residents there were mostly women, some of whom were widows. On asking them, How many people live here? and, Is the teacher still alive? They said, 'We, who belong to this religion, are the only people who live here; and our teacher is now no more; our temple is all ruined, and we are nearly starved.' We asked them, Are there any who can read the Hebrew character? They said, 'Formerly there were some who could, but now all have been scattered abroad, and there is not one now who can read it.' They said also, 'A teacher of our religion sent us two letters some time ago. You bring your letter to-morrow, that we may see it, if it is the same as his handwriting.' Whereupon we took our leave, and returned to our inn."

The impression of sadness produced by the narrative of this first interview and investigation will scarcely be removed by the rest of the story. About eight o'clock the next morning the visitors betook themselves to the synagogue or temple, before the door of which were two stone lions. The Jews lived in the inclosure in a sort of shed, with a mat and straw roof. On each side of this was a small gate, one of which was choked with mud. Over one of the entrances

was a Chinese inscription—"Venerate Heaven." Numerous other inscriptions, some in Chinese, and some in Hebrew, were seen and copied in different parts of the buildings. After passing through three courts, they came to the actual temple, with two stone lions in front; but the chief door was shut. The people who came round began to put questions, and showed the two Hebrew letters before mentioned. The visitors, on their part, showed their Hebrew letter, after which the Jews spoke of their poverty, the neglect of their temple, and their reduction to seven families or clans. Most of the men could read. The gate having been opened, they entered the temple, of which they give a curious description. Some of its details are the same as when it was described by the Jesuits early in the last century, but others were different; and, in general, we receive the idea of a place which is fast hastening to decay, along with the community represented by it. In some respects the temple or synagogue of the Jews closely resembled those of the pagan Chinese, as may be gathered from the following:—"Directly behind the front door stands a bench, about six feet from which there is a long stand for candles, similar to those usually placed before the idols in Chinese temples. Immediately in connection with this there is a table, in the centre of which is placed an earthenware incense-vessel, and having a wooden candlestick at each end. In the centre of the edifice stands something like a pulpit, behind which there is another table, having two candlesticks and an earthen incense-vessel, and after that the Emperor's tablet, placed on a large table in a shrine, and inscribed with the customary formula, 'May the Man-chow (or reigning dynasty) retain the imperial sway through myriads and myriads, and ten thousand myriads of years!'" Above this Chinese inscription is the Hebrew one first given above: "Hear, O Israel," etc. Next to this is the imperial tablet of the Ming dynasty, with a small table before it, on which are two candlesticks and an incense-vessel. At each side is a tripod, and behind it a cell containing the twelve tubes in which the law is deposited. Before this is a doorway, over which is a Hebrew inscription, the second of those given above, but copied with some variation. On each side of the cell and before it is a tripod for burning written paper. To the right and left of the cell are two others with Hebrew inscriptions. Before the one on the left is a table, a Chinese inscription, and a tripod. A table with a stone upon it, bearing a Hebrew inscription, is in front of the right-hand cell. While K'hew T'hëen-sang was copying this last inscription, a man appeared and drove him unceremoniously out of the place. They subsequently saw another man, who informed them that at one time they were called "the Indian Religion;" but it had been changed for "The Religion of those who pluck the sinew," because the sinews are taken out of all they eat, whether beef, mutton, or fowl. He admitted that none of them now read Hebrew. The temple and its furniture face the east, but the worshippers turn towards the west, in the direction of Jerusalem. The priest, when on duty, wears a blue head-dress and blue shoes; but the congregation take off their shoes, and the women their head-napkins. Before entering, all have to perform ablutions, for which provision is made.

These Jews do not intermarry with heathens and Mohammedans, do not marry two wives, do not eat pork, do not associate with Mohammedans, must observe their religion with strictness, and keep the Sabbath holy. But such has been their poverty that they have sold some of the materials of the buildings around the synagogue. They look to the Emperor to repair their temple, but scarcely expect it. Their religion made them despised

and outcasts, and some of them followed it secretly, like the Mohammedans.

The inquiries were unhappily interrupted by the jealousy of some of the Mohammedans, who threatened to prosecute the strangers, which led to their abrupt departure from the city. From the journal of Tsëang Yung-che we get a few additional facts. He says of the synagogue, the building was in a very ruinous state, and that the few people they saw were apparently extremely poor, and had no teachers. On December 14th, he says, Chaou Wan-kwei, one of the Jews, gave the key of the great chapel of the "Pure and True Synagogue" to Chaou Kin-ching, another of the Jews, "who opened the great chapel, and sold us Jewish books, eight in number, large and small. He gave them into my possession, and we returned to our lodgings." The homeward journey commenced on the following day.

The Rev. Mr. Milne says, in his "Real Life in China:" "They brought with them two Chinese Jews, with whom I had frequent interviews, as they resided in our mission during their sojourn at Shanghai. Neither of them had a Hebrew name. The one was forty years old, the other about forty-five. They had both submitted to the rite of circumcision in infancy. One of them had a remarkably Jewish cast of countenance. But in nothing were they distinguished from the surrounding masses except in religious profession; for they talked the Chinese language, dressed in the Chinese style, and had the usual Chinese manners and customs."

Both Bishop Smith and Mr. Milne furnish us with descriptions of the eight Hebrew manuscripts which the messengers purchased at Kae-fung-foo. There is a little difference between the two descriptions in some of the details, but they substantially agree. The bishop says the books "are written on thick paper, bound in silk, and bear internal marks of foreign, probably Persian origin." Mr. Milne informs us that they contained sundry portions of the Pentateuch, etc., which he enumerates almost in the same words as the bishop, and then he adds, "These manuscripts were chiefly on large scrolls, a few of them in a smaller book form, written on thick paper, and some on sheepskin. One or two were of considerable antiquity. The writing in most was clear and distinct, without vowel-points." Measures were afterwards taken to obtain complete copies of the law, with what success will be seen below.

One of the two Chinese messengers, Tsëang Yung-che, drew up an account of the religion of the Jews of Kae-fung-foo, and of the inscriptions in the synagogue. He calls the Jews by the Chinese name T'iau-kin-kiau, which Mr. Edkins, his translator, explains, "The religion which enjoins the extracting of the sinew." He intimates that the Sabbath of the Jews in China falls on the day before the Christian Sabbath. The sect itself places its introduction into China just at the commencement of our era; but the synagogue was not built till long subsequently. At first they consisted of seventy families, which have been scattered and reduced until seven only remain, numbering about two hundred persons, and distributed about the neighbourhood. The officers are the rabbi, the sinew-extractor, and the propagator of doctrines. On a certain day they honour the sacred writings; but before the service they must all bathe in the place appointed, and then they may enter the synagogue. The rabbi then takes his seat in an elevated position, and a large red satin umbrella is held over him. They bow towards the west when they worship, and call upon God in the Chinese language, by the name of Tëen, or Heaven. On the 24th day of the eighth Chinese moon they hold a great festival, perhaps

the feast of tabernacles, and called "The festival for perambulating round the sacred writings," because they go in solemn procession round the hall of the temple. For fifty years they have been without competent teachers to instruct them in the fifty-three sections of the law, and the twenty-seven letters of their alphabet. As the Jewish alphabet has but twenty-two letters, the number twenty-seven is made up by counting as ten characters the five which have double forms.

### THE BOOKSELLERS' PROVIDENT INSTITUTION.

THAT the organs of intelligence should be organs of benevolence is a most natural result; for human charity ought to grow and spread with every increase and extension of human knowledge. The chief merit of education is not simply that it expands our minds, but that it enlarges our sympathies; and it well befitted all concerned in the trade of letters, for the diffusion of information, to unite together in giving this example of a beneficent purpose admirably carried into effect. The history of such a good work is worthy of preservation.

The Booksellers' Provident Institution was first suggested by Mr. George Greenland, a bookseller in the Poultry, who died a few years ago at Brighton, having survived the majority of those who entered warmly with him into his scheme, and promoted its auspicious establishment. At a later period this humane man proposed to attach an orphan and children's provision fund to the original design; but, whatever may be done hereafter, having already conjoined the affairs of another object, "the Retreat," to the working of their first plan, the managers were afraid of overcrowding and injuring the whole concern, and the project fell to the ground.

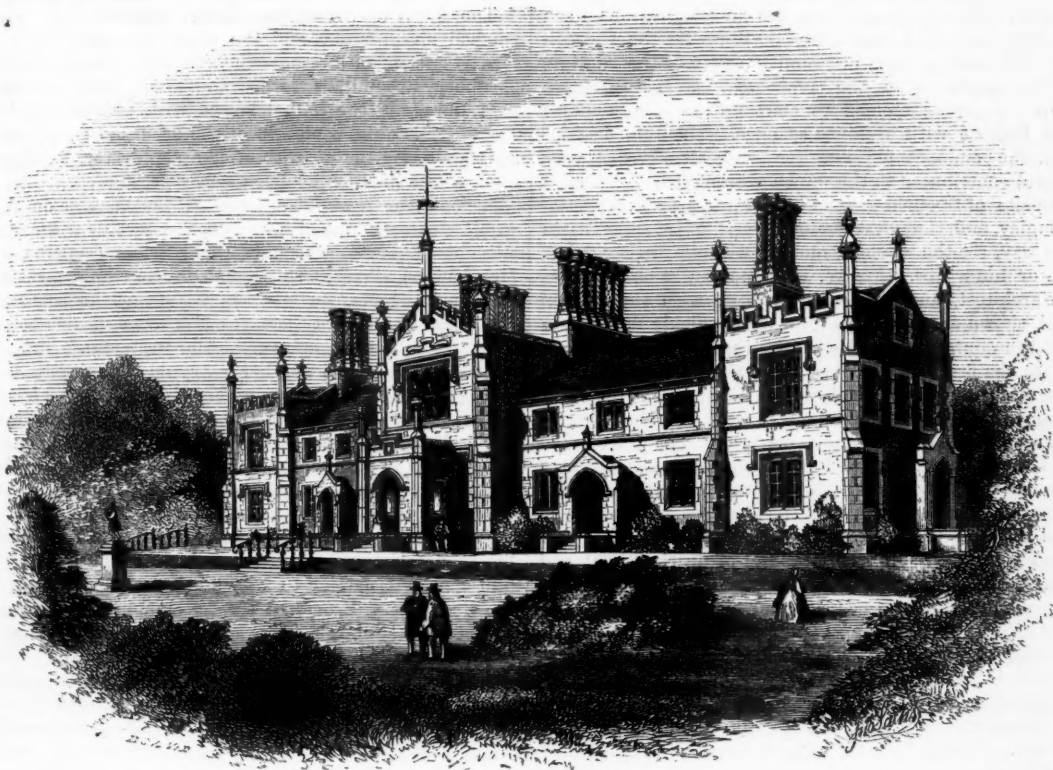
It was so long ago as 1806 that the outline for an association of booksellers and "all classes of the profession" was first promulgated, and a committee sat every evening at the Globe Tavern to discuss its construction and the means of raising £10,000 to begin with. It seemed to fail, in consequence, probably, of being too comprehensive; embracing, as it did, even the education and training of youth, the adjudication of medals, insurances from fire, and annuities of £50 to members who had become incapable of further effort, after their labours for more than one-and-twenty years. Be the cause what it might, the generous intention did not enlist sufficient support, and fell asleep for thirty years!

In December 1836 Mr. Greenland reappeared in summoning a preliminary meeting of booksellers at the Albion Tavern, under the title of the "Booksellers' Provident Institution." The proposal, now, was the "establishment of a fund for the permanent assistance of decayed aged booksellers," extending to their assistants (both classes being members), and temporary relief to others, "their widows and children, when in necessitous circumstances." Upon this programme the meeting took place, and Mr. Cosmo Orme, of the house of Longman and Co., from the first one of the most earnest and liberal friends to the measure, was unanimously called to the chair. Under his able presidency the cordial co-operation of "the trade," represented by numbers of its principal and most active members, was secured. The chairman set the example of subscribing a hundred guineas, and was followed by Mr. James Nisbet with a like donation; and when, in February 1837, the first general meeting, presided over by the Lord Mayor, in Stationers' Hall, assembled, it was found that the donation and subscription fund amounted to



no less than nearly £6000, exclusive of annual subscriptions to a considerable extent. Here, then, was the foundation firmly laid; and the management was vested in a president, vice-presidents, trustees, treasurer, and directors, elected from every branch connected with the occupation of bookselling.

and every succeeding annual report contained but repetitions of growing success, most gratifying statements of accounts, congratulations on the good that had been done, and well-grounded hopes of a yet much greater hereafter. As in England little or nothing of a charitable purpose flourishes (or, at any rate, flourishes so



BOOKSELLERS' PROVIDENT RETREAT.

This board, consisting of nine wholesale and nine retail booksellers, and nine assistants elected by ballot from the general body, proceeded to digest a constitution, and rules and regulations for its observance; and so diligently did it perform its task that, within three months, the government was settled, and the object of the Institution proclaimed to the following effect:—

“The formation of a fund for the relief of the decayed and meritorious members of a business which contributes so much to the sum of human happiness;” “a business in which the returns of capital are from various reasons more slow and uncertain than in most other trades (especially in publishing), and involving the five primary interests of author, paper-maker, type-founder, printer, and bookbinder.”

Already in this, the second year, had the grants of relief and pensions begun; and it was as if the sight of the benefits so bestowed had stimulated the managers to even greater zeal both in the care of what they had committed to their charge, and in the speedy accumulation of more. Their whole expense within the year was limited to less than £140; and in three years—viz., in 1840—they had raised the fund to upwards of £10,000!

Of course, all doubts and fears about the prosperity of an institution so beneficent in its object, so ably conducted, and so munificently supported, were at an end;

much) without social cultivation, the friends of the Institution had anniversary dinners at Blackwall and other pleasurable resorts; and in 1844 the fund stood invested over £12,000. With this wealthy condition the relief kept pace; and thence to the present date never did a shadow intervene between the solicitous collection, economical management, and judicious administration of the funds of this excellent association.

But now a new epoch had arrived. Permanent assistance had begun, and was going on, when the thought arose that, though money was a very eligible medium to solace the sorrows of the worn-out and necessitous, there might be other means even more efficacious towards closing their latter days with a larger enjoyment of substantial comforts. Hence the idea of the “Bookellers’ Provident Retreat,” a proposal no sooner mentioned than adopted and vigorously brought to realization. Mr. Orme, yet president, zealously espoused this addition as he had the first project. A meeting was held on the subject, and an immediate subscription of nearly £1500 entered into to build an asylum for a limited number of the worthy and destitute of their unfortunate brethren. The declared object was to purchase a fitting piece of freehold land, and the erection of certain houses thereon to be called the

Booksellers' Provident Retreat, and to receive therein "aged booksellers and booksellers' assistants and their widows, who shall respectively be in receipt of annuities from the said Institution." Other needful provisions were agreed to with regard to the acquisition of the land and the building of the residences so soon as a commensurate amount of capital sanctioned the proceeding of the committee to whose charge the office was consigned. The prescribed age for candidature was fixed at sixty years, and rules were laid down for the successful elaboration and accomplishment of the design. Here, again, as in the affair of the Institution, a *deus ex machina* seemed to start up in order to endow the Retreat with stability at once. Mr. John Dickinson, the eminent paper-maker—and all along a very liberal contributor to the fund—presented a most suitable site of freehold ground on his property at Abbots-Langley, and, thus overcoming the principal difficulty in the way, set the whole in motion without further delay, let, or hindrance. Mr. W. H. Cooper was engaged as the architect, and the seven houses, with the central hall, shown in our engraving, were quickly finished, in solid masonry and good style, by that gentleman.

On the 3rd of September, 1845, the greatest field-day the association ever had was celebrated on this spot, when the foundation-stone was laid by the Earl of Clarendon. The ceremony was numerously attended and very interesting; and at a handsome *déjeuner* in a spacious tent the noble Earl most fervently and eloquently pleaded the cause of the Booksellers' Institution and the Booksellers' Retreat. At the end of the year the latter had a supplemental fund of nearly £1000, and next year, 1846, when Sir E. Lytton Bulwer presided in like manner at the same place, and with similar eloquence and effect, the amount was stated to be above £3600, leaving a balance of £800 after discharging the contract for the building.

Henceforward the two branches of the fund seemed to prosper *pari passu*. It almost looked as if there existed a rivalry between them as to which should thrive the fastest and the most. In 1850 the permanent Institution fund amounted to nearly £20,000. In 1855 Mr. Nisbet resigned the presidency, having followed Mr. Orme's term of ten by another of ten years, and was succeeded by Mr. Bevis E. Green (of Longmans and Co.), also a staunch friend, as he still continues to be, to the Institution.

We have gone through these particulars because we consider it a useful example to show how a good project may be conceived and carried on to a most triumphant maturity, by the union of liberality with prudence, and also as affording a striking proof of the advantage to be derived from taking business habits into the administration of benevolent funds.

We have examined the transactions of both the Institution and the Retreat from the first meeting to the last, and we can discover nothing but gratifying instances of spontaneous generosity elicited on every occasion—the adoption of proper precautions for due and efficient management—with fertile device of means to increase the subscription and extend the benefits. The whole seems to breathe the best spirit of "the trade," and to prosper accordingly, in spite of all obstacles or drawbacks.

Returning to our narrative, we select from the annual reports some points of pleasing information. In 1860, at the close of twenty-four years, the permanent fund is above £25,000, and there are upon it twenty-five annuitants of from £20 to £40 per annum, requiring a total of £600, besides an amount of upwards of £500

dispensed in temporary assistance to thirty-seven unfortunate individuals. The Retreat also increases in store. Mr. Orme bequeaths seven hundred Three per Cents, towards its maintenance, Mr. John Harris six hundred, and Mr. Thomas Brown, on retiring from the treasurer-ship, presents a thousand. (It seems hard that the Government tax upon a charity like Mr. Harris's should reduce the amount from £600 to £509. 19s. 6d.)

The Retreat permanent fund, however, has now reached above £2600, and the place is a model of external taste and of internal comfort. The plantation and shrubbery around are tasteful and ornamental; and the neat library in the hall, adorned with commemorative portraits, is quite a picture of the desirable *otium*, not unattended by the *dignitas* of honest poverty, for those upon whose life of effort fortune has not smiled.

Among the grateful tributes to benefactors on the records there is one of which justice forbids the omission: it is a recognition of the services rendered by Mr. William Sharp, an assistant in the employment of Messrs. Longman, on his retiring from the board of directors, after twenty-one years' labours of unceasing diligence and most effectual aid in the cause. This is as it should be; but another entry on the minutes has amused us, as it states among the list of deceased benefactors the proprietors of the "Literary Gazette" and the "Morning Chronicle;" though it does not happen, as a matter of course, that, if these periodicals are defunct, their proprietors must be dead! Of one of these publications the present writer was a proprietor half a century ago, and he may say that, in the course of his long life of association with literature, no event has given him more satisfaction to witness than the prosperity of the Booksellers' Provident Institution and Retreat.

Notwithstanding the fact that the material interests of these establishments are not pressed upon the public as possessing direct or immediate claims upon general countenance and patronage, it cannot be denied that they at least deserve the active, and, it may be said, patriotic support of every person in any way connected with literature and the trade. Large as they are, and larger as their progress is sure to make them, we are surprised to learn how many have kept aloof from these benevolent and provident associations. Assuredly, for their own sakes, there should scarcely be an exception, though it may perhaps be as well to be without the alliance of those whose character or whose mode of conducting business do not bring credit to the trade.

But, setting such considerations aside, what a consolatory picture is the Booksellers' Retreat! It reminds us of the lettered ease in the decline of life so longed for by many a labourer, of every class, in the vast field of literature; and we shall be glad if this good object is promoted by the present article.

W. J.

## THE FAMILIAR NATURAL HISTORY OF INDIA.

BY AN OLD QUI-HEE.

NO. IV.—MAINAS, STARLINGS, AND SPARROWS.

HAVING finished with the feathered scavengers of Indian towns—the crows and the kites, the vultures and the adjutants—we pass to other familiar street birds, as the mainas and the sparrows, also a kind of swift, and semi-wild house-pigeons; ring parrakeets, too, are not unfrequently seen; and certain small herons are all but quite tame. These, and other familiar kinds of birds, must now pass briefly under review.

Of mainas there are several species; but one, more

especially, frequents towns and buildings everywhere, and nestles in their recesses. This, the common house maina (*Acridotheres tristis*\*), is about the size of an English blackbird, but heavier and more robust, and it mostly walks with alternate steps like a starling, to which natural family of birds (*Sturnidae*) it appertains. It is of a vinous-brown colour, with black head and neck, yellow bill and legs, and naked facial skin under the eye, and the quills and tail are black, marked with white, the latter showing very conspicuously during flight. As Professor Sundevall remarks of them, "They resemble both starlings and jackdaws in their mode of life; indeed, they are quite like the latter when they walk upon the ground, nodding their heads at every step. Their flight is tolerably rapid and direct, though heavy, and is performed with a steady motion of the wings." In the evening they assemble in great flocks at their roosting places, mostly in densely-foliaged trees, and make a fearful noise with their chattering voices, which is renewed in the early morning; but, however numerous they may associate, they remain permanently coupled; and about sunrise they disperse in pairs or small parties, many scattering about the towns and villages, while others resort to the open country, where they attend the herds of cattle grazing, and feed on the grasshoppers and other insects. Sometimes, like the crows, they perch upon the backs of cattle, in quest of ticks. In the streets they walk about familiarly, and often feed in company with the crows, turning over horse droppings in the road; and they perch anywhere about buildings and trees, not unfrequently entering the spacious apartments of houses through the open windows, and singing lustily a chattering kind of song, but which contains some sweet and pleasing notes. The natives often throw food to them, especially boiled rice, which they eat with avidity; and earthen vessels are hung up for them to build in. They are naturally very tame, and when reared from the nest become excessively so, insomuch as to be permitted their liberty; and they are taught to pronounce words and to imitate various sounds to perfection; though, for this purpose, the "hill maina" (*Eulabes intermedia*) is generally preferred as a cage bird.

Two other species of maina are common enough to merit a passing notice, as is likewise the pied starling. The Indian crested maina (*A. fuscus*) is of an ashy black, with the head and neck quite black, white markings on the wings and tail, as in the last, which show during flight; yellow legs and bill-tip, and a conspicuous bright yellow iris, but no bare skin about the eyes. It is further distinguished from the other Indian mainas by having a laterally compressed short frontal crest of pointed feathers, as in the kindred *A. cristatellus*, so abundant in China, and the *A. javanicus* of the Malayan region, which respectively replace it in those countries, and have the frontal crest more conspicuously developed. The Indian crested maina does not come much into towns, unless where there are high trees, though a pair may be seen occasionally about the streets, and more so in some places than others. It resorts to trees much more than to buildings, and breeds in the hollows of them, but has otherwise much the same habits as the last; and numerous flocks of this kind may be commonly observed in the meadow-land bordering the nullahs and canals in the immediate neighbourhood of Calcutta, to the exclusion, more or less, of the ordinary

house maina. The bank maina (*A. ginginianus*) is seldom seen about towns in Lower Bengal, though abounding along the precipitous banks of the great rivers, as low down the course of them as those banks continue high enough to permit of the birds burrowing into them above the reach of the highest tides; for they nestle in holes of their own perforating, many of these holes being near together, like those of the little sand-martin of this country. In the upper provinces of the Bengal Presidency the bank maina comes more into the open parts of towns, and there breeds commonly down the shafts of deep wells, as do pigeons also, hoopoes, and sundry other birds. Wherever found, the bank maina is a constant attendant on the herds of cattle grazing; as is likewise a small white egret heron (*Buphus caboga*); and in the cold weather numbers of yellow field wag-tails (*Budytes viridis*), the last keeping to the shadow of the beast's foot, and snapping at the insects which it rouses from the grass at every step; while drongos, or king crows (*Dicrurus macrocerus*), sit commonly on the backs or horns of cattle, on the watch for flying grasshoppers. The colour of the bank maina is ashy, with black head and neck, wings and tail, the usual markings of the latter being ruddy instead of white, which conspicuously distinguishes this species when upon the wing; the bare skin surrounding the eyes is bright orange-red, as are also the legs. It is common on the Indus and its tributaries, to those of the Ganges and Brahmaputra, and also along the banks of the great rivers of Burmah, but does not inhabit the Indian peninsula or Ceylon like the house and crested mainas. All are common upon the eastern or Burmese side of the Bay of Bengal. The bank maina does not usually come so low down the river as Calcutta, though in the cold weather a few may rarely be seen about the fort; but, ascending the river Hooghley, it becomes numerous as soon as the banks are sufficiently high for its accommodation.

The pied starling, or *ablaka* (*Sturnopastor contra*), is very abundant in the neighbourhood of Calcutta, and is gregarious, like most other *Sturnidae*, having the same general habits as the mainas, which, again, are much the same as those of the British starling, excepting that it nestles upon the branches of trees, several enormous nests being commonly placed upon the same great tree. It is curious that four species of birds belonging to the same natural family, and inhabiting the identical districts and neighbourhoods to a great extent, so similar, too, in their general habits, as are the house, crested, and bank mainas, and the pied starling, should each of them present a marked difference from the rest in its mode of nesting; the house maina resorting to the cavities and recesses about buildings (not unfrequently behind a picture-frame, if permitted, in an open room), the crested maina to those of trees, the bank maina burrowing horizontally into the ground, and the pied starling building huge spherical nests upon the spreading branches of trees. The eggs of all are pale spotless blue, like those of the British starling. The latter, by the way, is also an Indian bird, common in Upper Hindustan, and many are brought in cages to Calcutta from so near as Rânigunge. A small, or rather a middle-sized eagle (*Aquila hastata*), has been observed to tear open the great conspicuous nests of the pied starling, to get at the callow broods; and there is another and very remarkable eagle in the hilly parts of India (*Ictinaetus malaiensis*) which is a noted and habitual plunderer of birds' nests, devouring both eggs and young. In some parts of the country, more especially in the upper provinces, and also in the south, the erratic rose-ousel (*Pastor roseus*), another of the starling tribe, and

\* It was classed as a bird of paradise by Linnaeus, who named it *Paradisaea tristis*. In the Zoological Gardens it is ticketed by the fine name of "paradise grackle," which must excite a smile from every Anglo-Indian.



one of the rare casual visitants to this country, is excessively abundant during the cold season, in vast flocks, which commit great devastations on the grain-fields, more especially on those of the "cholum" or "jowari" (*Andropogon sorghus*), whence commonly known as the "cholum-bird" to the Anglo-Indians of Madras. They prefer the half-ripe "jowari," whilst the farinaceous matter is still soft and milky. "When they can no longer get grain," remarks Dr. Jerdon, "they feed on various grass and other seeds, flower-buds, fruit, and also on insects, seeking them on the ground, but are rarely seen accompanying cattle." Sir Walter Elliot, as quoted by Dr. Jerdon, remarks of the "tilyer," or rose-ousel, that "it is very voracious, and injurious to the crops of white jowari, in the fields of which the cultivator is obliged to station numerous watchers, who, with slings and a long rope or thong, which they crack dexterously, making a loud report, endeavour to drive the depredators away. The moment the sun appears above the horizon they are on the wing, and, at the same instant, shouts, cries, and the cracking of the long whips resound from every side. The tilyers, however, are so active that, if they are able to alight on the stalks for an instant, they can pick out several grains. About nine or ten o'clock a.m., the exertions of the watchmen cease, and the tilyers do not renew their plundering till evening. After sunset they are seen in flocks of many thousands, retiring to the trees and jungle for the night." Where these multitudes of rose-ousels resort to breed is unknown—at least, those which visit India; but in Syria they have been observed nesting in company in vast numbers in wild, rocky places. In parts of the north of India this species is known to Europeans as the "mulberry-bird," from the flocks appearing during the mulberry season, and feeding much on that fruit. It is not much seen in Lower Bengal, but chiefly about February, when the tree-cotton (*Salmaria malabarica*) is in flower. Together with the common and the crested páwis (*Temenuchus malabaricus* and *T. pagodarum*), also of the same starling family, the rose-ousels devour the fleshy and matured crimson flowers of that tree, and are tolerably sure to be found about them as long as it continues in bloom. About Calcutta we have noticed the rose-ousel and the crested páwi only at that season; but at Madras the latter quite takes the place of the pied starling in Bengal, and feeds chiefly on the ground, often among cattle, and in company sometimes with the house maina. It is a pretty buff-coloured bird, with black cap and pendent occipital crest, wing and tail-markings as in the mainas generally, bright yellow legs, and terminal half of bill, the basal half of the latter livid blue, and the eyes light blue. The common páwi is almost everywhere abundant, but is not so conspicuous a bird as its congener, the crested páwi; and there are others of the same genus insufficiently so to be here noticed. These differ more or less in habit; the crested páwi, for instance, coming much more upon the ground than the common páwi, and taking its place at Madras as one of the familiarly observed mainas, as they are currently denominated. In the warm countries of the Old World the starling family is everywhere conspicuous, and is mostly represented by several different species; whereas in Britain we have only one ordinary but characteristic representative of it in the common speckled starling, which is a bird of wide geographical distribution over Europe and Asia.

Sparrows and crows, it has been remarked, are found in all countries; but this is a popular error. There is no kind of crow in all South America, nor are there true sparrows in either division of America, or in Australia;

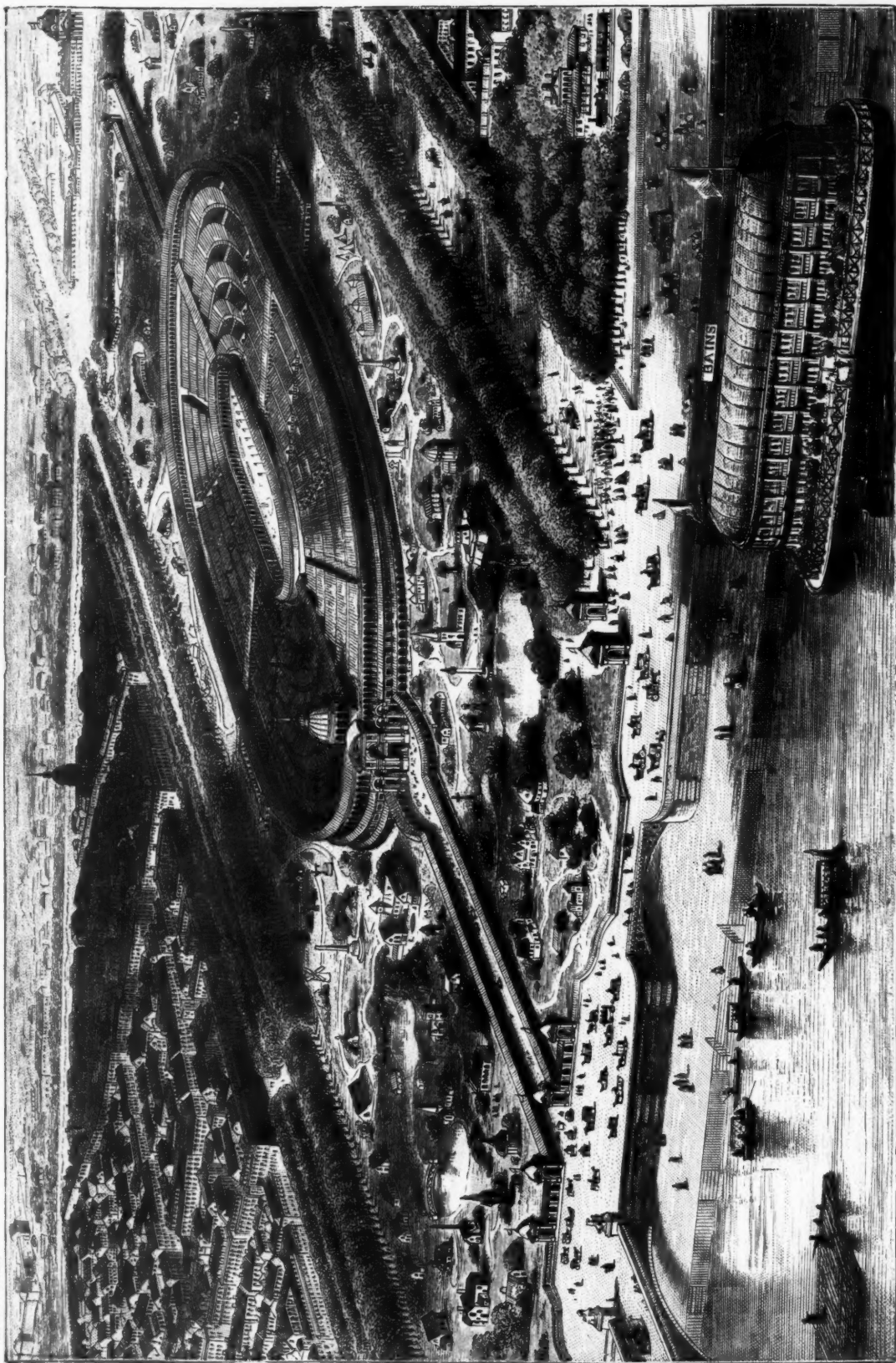
neither are there town sparrows, or, indeed, any other street birds in South Africa (at least at Cape Town). But veritable sparrows of some kind are generally found in Europe, Asia, and North Africa. In middle and eastern Asia, as in parts of the east of Europe, the British tree sparrow (*Passer montanus*) is the predominant species, becoming a true house sparrow in the towns and villages. This is also the case in China, Burmah, and the Malay countries, but not in India, excepting in the south-east Himalaya, towards Thibet, in Sikhim and Bootan. When close to the Shán frontier of Upper Siam, in November 1861, residing for nearly a month at the small frontier station of Pahpoon, on the Yunzalin river, in the heart of the teak-forests of Upper Martabán, we remember being visited for one day by a small flock of the *Passer montanus*, evidently on an exploring expedition. The members of this flock were exceedingly tame and fearless, and examined every nook and corner of the wooden building, as if seeking for convenient places to nestle in; but the following morning all had taken their departure. This species is exceedingly tame and familiar in the Burmese countries, and so numerous in some parts as to be quite a nuisance, coming in numbers into the open rooms and making a distracting noise with their shrill chirping.

Widely as it is distributed, and inhabiting regions with such very different climates, it presents no variation whatever in diverse localities, and is the only sparrow which is remarkable for both sexes (and also the nestling young) having a plumage corresponding to that of the mature male only of the common British sparrow. But there are other sparrows in which both sexes are permanently clad in the more homely garb retained by the hen only of *P. domesticus*. The common Indian sparrow (*P. indicus* of authors) is barely separable from the ordinary house sparrow of the British islands, but is rather smaller and brighter in colouring, the under parts especially being much whiter—habits and voice also the same; but the Indian sparrows are more numerous, and decidedly more familiar, in consequence of not being molested. They come a good deal into verandahs and dwelling-rooms, to an extent that is sometimes troublesome, and will make their nests therein if they get the opportunity, like *P. montanus* in Burmah and elsewhere. Some specimens of common sparrows which we lately saw in a collection of bird skins made in Nubia differed in no respect from the Indian bird, as distinguished from that of Europe. In Upper Burmah, well up the great rivers and beyond the forest region, *P. indicus* occurs together with *M. montanus*, and a very pretty little third species, *P. flaveolus*. At the great rice-exporting station of Akyab, towards the northern extremity of the province of Arakan, we noticed *P. indicus* and *P. montanus* in about equal numbers; but the latter is never seen on the Indian side of the Bay of Bengal, at least within the precincts of India properly so called. Other species of the group inhabit different parts of India, but do not require to be here noticed. In the north-west, the Spanish sparrow (*P. salicicolus*) occurs in vast flocks in winter. Another, generally diffused in jungly districts, is *P. flavicollis*. This is a plain brown bird, with a concealed yellow spot in front of the neck, and bill like that of a chaffinch. It perches mostly on high trees, and has the same chirp as the common sparrow; and it sometimes nestles upon buildings, the nest and eggs resembling those of other sparrows, and not those of the weaver birds (*Ploceus*), as one of which it was originally classified. A very pretty tree sparrow in the Western Himalaya is known as *P. cinnamomeus*.

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Leisure Hour.

May 4, 1867.

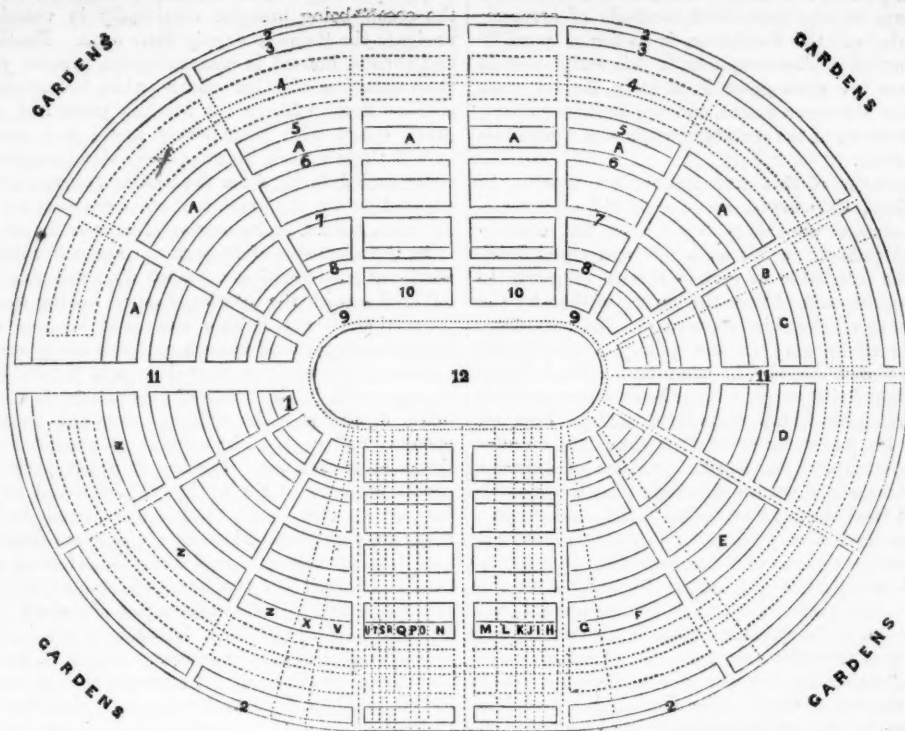


VINCENT BROOKS.

THE PARIS EXHIBITION.

LONDON.





In the above ground-plan the countries exhibiting are indicated by letters, and the classes of objects exhibited by numerals, as follows:—A, France; B, Low Countries; C, Belgium; D, Prussia; E, Germany, secondary states; F, Austria; G, Swiss Confederation; H, Spain; I, Portugal; J, Greece; K, Denmark; L, Sweden and Norway; M, Russia; N, Italy; O, Roman States; P, Danubian Principalities; Q, Turkey; R, Egypt; S, China, Japan, and Siam; T, Persia and Central Asia; U, Africa and islands of Southern Ocean; V, United States; X, Mexico, Central and Southern America; Z, Great Britain and Ireland.

The numerals indicate the following references:—2, 3, covered promenade and refreshment-rooms; 4, machinery and implements used in the useful arts; 5, raw materials, organic and inorganic; 6, 7, 8, the results of industrial art in all its branches; 9, 10, products of liberal and fine arts, including books, pictures, and publications of all kinds, among which those of the Religious Tract Society will be found at the place marked by figure 1; 11, central vestibules, that on the left from the Pont d'Iena, that on the right from the Ecole Militaire; 12, central garden, with fountains.

The Champ de Mars, the site of the International Exhibition, and the historic arena of revolutionary changes and military pomp, has an area of about 600,000 square yards, being a parallelogram of above 1100 yards in length, and near 550 in width. Nearly one-third of this vast space, or about thirty-five acres, is covered by the Exhibition building, which occupies the centre, and which its admirers compare, with no great show of reason, to a stupendous coliseum, while its non-admirers—and it is said the Emperor is of their opinion—liken it to an enormous gasometer. It has been described as elliptical in form; but it is not really so, inasmuch as it consists of two half circles, with a rectangle some 120 yards in depth inserted between them. The middle portion of this building-space, to the extent of 180 yards by 60, is laid out as a garden, inclosed by a colonnade; and round the garden, as a centre, run a number of curvilinear galleries, for the exposition of products and manufactures—each gallery, of course, increasing in circumference as it recedes from the centre. The outer gallery, which is a kind of lofty verandah open to the grounds, measures nearly a mile in its entire circuit, and is a delightful promenading ground. The second gallery, in a manner connected with it, is the refreshment department, consisting of dining saloons, restaurateurs, and eating and drinking resorts for all nations, where whoever chooses may take his meals in the same manner as he is accustomed to do at home. The

gallery next to these contains machinery and implements of various kinds; the next, or fourth gallery, is occupied by raw materials, or what passes for raw materials in the nomenclature of commerce; then come the galleries for manufactured goods and the choicest products of man's industry, such as furniture, textile fabrics, pottery, clocks, watches, jewellery, and a thousand other examples of industrial art of every kind. Lastly come the galleries for the fine arts, which are next the colonnade encircling the central garden.

Between the several galleries are passages, sixteen feet wide, each of them making a complete circuit. These curved ways are cut through by sixteen radiating passages, running in straight lines from the outer verandah to the central garden. Twelve of them are of the same width as the curved ways; but the one which leads from the grand entrance through the long axis of the building is fifty feet in width, and has the aspect and proportions of a grand entrance-hall. The entrance at the opposite end, facing the Military School, is thirty-three feet wide, which is also the width of the two side entrances.

It will be seen that, by these radiating passages, the whole of the exhibiting space is, so to speak, cut into wedges, having their thin ends towards the central garden. The several peoples whose products are exhibited have one or more of these wedges of space allotted to them, or, in the case of small states or

kingdoms, a portion of a wedge; and, as all who exhibit must conform to the prescribed methods of arrangement, the whole of the Exhibition is as far as possible on a uniform plan. The exceptions to this wedge-shaped formation are the show-grounds of Italy, Russia, some of the smaller European states, and the Eastern nations, who have portions of the rectangular space in the middle allotted to them.

The advantages of this arrangement are many. In the first place, the curved space gets rid of corners, which are always obnoxious to visitors, for obvious reasons, and puts them all on a fair and equal level. Secondly, the restriction of certain classes of goods to prescribed positions facilitates the survey of them by the visitor, who, as all the objects are on one floor, will have no stairs to climb, save in the gallery of machinery, where, for his own security, he will mount a single flight to reach a light flying stage, whence he may view without danger the machines in full action beneath him. Further, he has it in his power, by proceeding along the circular passages, to compare the similar produce of different nations as he scans them consecutively; or, by proceeding straight from the outer verandah to the inner garden, he can judge the entire product of any single country. The disadvantages of the plan are, however, not trifling. The grand perspective views, so impressive in the English Exhibitions, and notably so in that of 1851, are here almost out of the question, there being nothing approaching them save the view from the grand entrance onwards. Another desideratum will be fresh air, ventilation, and absence of dust. The flooring has been laid close, with no interstices between the planks, so that all accumulations will have to be swept up and removed from time to time; and it is feared that the means adopted for the ventilation of the long curved galleries and passages may not be very effective. But the worst disadvantage is said to be the danger to the whole building from fire, and the enormous destruction of property that must ensue should fire obtain the mastery in any part. This danger seems to have struck the Duke of Buckingham in February last; and at his instance the English department of fine arts has been made as secure as any practicable precautions can make it: this has been done by isolating it, in a manner, from the rest, by means of double iron doors, at a cost of about £2000. Another disadvantage, experienced by one class of exhibitors, is found in the curved space allotted them, which renders it difficult, and almost impossible, to apply the steam power to machines which they would prefer to exhibit in motion.

Not only will there be within the building restaurants of every class, cafés, pastry-cooks' shops, bakers' shops, refreshment rooms, luncheon bars, reading and waiting rooms, but also medical establishments, postal, telegraphic and inquiry offices, etc. These different establishments will be placed in the exterior gallery of the palace, situated between the machinery gallery and the covered promenade.

Let us now leave the great building and take a glance at its surroundings. The whole of the area of the Champ de Mars not occupied by the Exposition has been laid out in a park and horticultural garden. The wide space, which was so lately a flat expanse of sand, is now varied with hill and dale, planted with flourishing trees and choice flowers, carpeted with green turf, and intersected with clear rivulets of water flowing into expansive lakes. Here rise huge rocks, with waterfalls dashing among the crags; there a dark grot invites you by its coolness, and leads you on to a vast aquarium stocked with the inhabitants of the sea, and decorated with

marine plants, all in their native element—the waters of the ocean being brought continually in vessels which navigate the Seine to supply their need. Exotic plants and shrubs, housed in conservatories, present you with the vegetation of other climes, while thousands of the choicest flowers fringe the winding paths and gem the green sward with their lovely hues; and everywhere amidst these natural beauties there rise numerous structures, each differing from the rest, and every one of them adapted for the illustration of some national trait in the manners, habits, or industries of near or far-off nations.

In the allotment of the exterior space (for that also is portioned out to exhibitors) much the same plan has been followed as with the interior, France having the largest proportion, Great Britain the next largest, and the sections appropriated to each nation being generally contiguous to the sections allotted them in the building. It is impossible, in the limits of this article, to notice very many of the singular edifices scattered through the grounds, and we must be content to glance at a few of the most remarkable. Passing into the park from the grand entrance at the bridge of Jena, and turning to the left into the French section of the grounds, we come upon an ecclesiastical building, where are displayed all the utensils, vestments, and ornaments of every sort used in the ceremonies of the Roman Catholic Church. The windows present the finest examples of stained glass, and the whole of the internal decorations are in the most finished style; nor is the exterior wanting in statues and carvings of great merit. There are also several buildings devoted to Protestant purposes. An International Conference Hall, to seat 500 persons, has been erected, where, under the management of a committee of Englishmen, the Gospel is preached in various languages; and meetings are held for the discussion of topics of general interest to the churches of Christendom. There is also a Missionary Museum, in which the principal missionary societies have brought together some of the evidences of their successful labour in various parts of the world. Another building is occupied jointly by various religious societies, especially the British and Foreign Bible Society, the committee of this latter institution having resolved that none of the many thousand visitors to the Exhibition shall leave the grounds without the opportunity of possessing, each in his own language, some portion of the Word of God. The Bible-stand from the Crystal Palace may also be seen in operation at one extremity of the Protestant ground. Another conspicuous object is an iron lighthouse, intended for a dangerous part of the French coast. Another building, standing beyond the lake, is the International Theatre, rich in its decorations, capable of seating 1000 persons, and intended for performances in various languages, by the various *corps dramatiques*. Near the theatre is a movable house, the invention of M. Waasen; and not far from that is a range of buildings where the manufacture of paper is shown in all its branches. Among buildings in the French section are, a washing establishment for the getting-up of linen; a *crèche*, or nursery for children; an *atelier*, for photo-sculpture; the Emperor's pavilion, a domed building in the Moorish style, with exterior walls of polished marble; and model houses for working men, built from the Emperor's designs. Of these houses the ground-floors are shops, with kitchens and bed-rooms in the rear, and each of the two storeys above contains a living-room, kitchen, two bed-rooms, and water-closet; these several tenements, according to the Emperor's calculation, may be let at 2s. 4d. per week each, or £18 a year for the entire house.

The south-east portion of the park is occupied by the

horticultural gardens, and between this and the Exhibition building is a large pavilion, where are displayed every kind of material used in the making and working of a railway. At the south-west extremity a considerable space is devoted to the practical illustration of the various methods of French agriculture in the present day.

In the Spanish section the chief thing worthy of notice is a singular edifice, described in the catalogue as a Moorish farmhouse. Portugal, Spain's humble neighbour, has erected a fine domed structure for the reception of samples of her colonial produce; and also a "magnanerie," or nursery for silkworms. The Russian section is exceedingly interesting, showing among other things a peasant's house, made of logs caulked with tow, and profusely decorated within and without with carvings of the most minute and elaborate character. Facing this is a long range of buildings in the same style of ornamentation, and which are the stables accommodating the various types of horses bred by Russians, and the "moujiks" who have them in charge. In the Italian section is shown a model of the apparatus used in boring the tunnel through Mount Cenis. The Egyptian section is specially demonstrative: here one large building exhibits an entire Egyptian village, with its bazaar, shops, café, baths, factories, fowleries, stabling for camels, and much more besides, all under one roof. There we have a restored Egyptian temple, decorated without and within, and showing on its pictured panels the manners, customs, and industries of the days of the Pharaohs. Besides these, a circular building contains a diorama of the Suez canal in its present state, with models and plans; and not far off rises a handsome pile, which is to be the palace of the pasha during his visit to the Exhibition. In the British section, what has proved most interesting to our neighbours is an English house, somewhat in the so-called Elizabethan style, with sharp gables, tall chimneys in groups, and small windows, and built of English bricks and timber. Adjoining it are long shed-like erections for the exhibition of warlike engines and implements, and the various produce of our arsenals and dockyards.

The north-west corner of the park is reserved for China, Siam, Japan, Persia, Morocco, Tunis, and South America. At the moment we write, these several states show little to speak of, with the exception of Tunis, which has a handsome building designated the Palace of the Bey, and which is to be transported piecemeal to Tunis at the close of the Exhibition. It is a remarkable structure, containing a hall of justice, reception-saloons, a retired harem, shut in with blinds, for the women, dining-rooms, bed-rooms, and guard-rooms; while the basement is a bazaar crowded with shops, where native products and delicacies are dispensed by Tunisian men and women. The decorations, both externally and internally, are of the most minute and elaborate kind, every inch of surface being covered with gilding and dazzling colour, forming patterns of the most intricate description. The last of the park buildings we can notice is the "Cercle International," or international club-house, which stands close to the grand entrance facing the bridge of Jena. Of this fine building the basement floor is a huge hall, where visitors may meet, or take shelter from sun or rain; and annexed to it are the post and telegraph offices, waiting-rooms, and an arcade of forty shops, each let, it is said, at the rent of 10,000 francs for the season. On the first floor are coffee, smoking, dining, bath, billiard, and reading-rooms—the dining-rooms being grouped round a large opening in the centre, which pierces the ceiling of the hall, and allows the diners above to look down on the scene below. This club-house has been

built in a most costly and luxurious style, and is surmounted with fine sculptures in allegorical groups.

We may add that an underground railway leads from the British section of the park to the British Marine Exhibition, on the banks of the Seine, where are displayed every material connected with our navigation, sea-fishing, river-fishing, diving, etc.; and that a similar communication from the French section leads to the French Marine Exhibition, situated on the Quai d'Orsay.

In conclusion, we may intimate to those of our readers who have known Paris in times past, and are contemplating a visit during the present summer, that the Paris they have known in bygone times may be almost said to exist no longer, so great and so varied are the changes that have taken place within the last few years. Even within the last twelvemonth improvements have been effected which in other cities would be the work of a whole generation. Some of these we will jot down. The restorations of Notre-Dame, which have been twenty years accomplishing, are completed; the Palais de Justice has been enlarged; the new palace of the Tribunal of Commerce finished; large additions have been made to the Orleans Railway-station; a market and a church have risen at Montrouge; and new and extensive barracks have been built near Notre-Dame. North of the river, the spire of the Hôtel de Ville has been rebuilt; the fine corner tower of the Tuilleries has been completed; and a grand Place has been formed on the heights of the Trocadero, and carried over the Chaillot quarries. In another quarter the grand Boulevard de Magenta has been opened as far as St. Ouen, in a straight line of four miles. The narrow slums and defiles that led from the Pont Neuf to the great central market have been swept away, and a wide street opened in their place. Several other new streets have also been opened, to the vast relief of the crowded traffic. Among new buildings since the beginning of 1866 may be reckoned five churches, eight other religious edifices, thirty schools, and two *mairies*. The Great Northern Railway-station has been enlarged, and is now one of the largest in Europe. The Boulevard Haussman is finished. The Place de l'Europe has been extinguished, and its site is occupied by a broad iron bridge over the Western Railway, parallel with which runs a fine new street, the Rue de Rome. Several curious old buildings have been unveiled and brought into view in the Rue St. Martin, where important additions have been made to the Conservatoire des Arts et Métiers. At Auteuil, the compound bridge for the Circular Railway has been completed. The Bank of France is enlarged and beautified; several new markets have been opened; and a long list of other public buildings have undergone processes of repair and decoration. In addition to all this, the old Boulevards, which we can recall as a kind of desert waste, the haunt of blackguards and desperadoes, and which inclose Paris in a circle of sixteen miles, have been widened and planted with trees, so as to form a grand promenade with a central carriage drive, a road on each side for carts and waggons, and shady avenues for pedestrians. Thus it will be seen that the map of Paris has been to a considerable extent remade, and that, wondrous and unrivalled as are the new creations on the Champ de Mars, they are far surpassed in importance by the vast public works which have gone on simultaneously with them.

Our coloured illustration is copied from the official design as originally approved. Various alterations have since been made, and will, doubtless, continue to be made, with the view of making the Exhibition more picturesque as well as more complete.



## Varieties.

**AGRICULTURAL STATISTICS OF GREAT BRITAIN AND IRELAND** (Published by the Board of Trade).—Of the 56,964,260 acres in Great Britain, 28,704,867 acres are under grass, 3,694,224 under clover, 56,678 under hops, 9,287,784 under corn, and 964,937 are fallow. The horned cattle in Great Britain are put down as 4,935,647; in Ireland as 3,742,932. The number of sheep in Great Britain, 22,048,281; and in Ireland, 4,270,027.

**MR. PEABODY'S LATEST GIFT.**—Mr. Peabody has addressed a letter to Mr. Winthrop, Bishop M'Ilvaine, General Grant, and twelve other gentlemen, declaring the trusts of 1,000,000 dollars which he has placed in their hands, to apply the income to the promotion and encouragement of intellectual, moral, or industrial education among the young of the more destitute portions of the south-western States of the Union, considering that their urgent physical needs must for some years preclude them from making, without aid, such progress in education as every lover of his country must desire to see.

**ROSSINI AND THE POPE.**—In writing to a composer who had sent some of his works, Rossini said:—"I shall not fail to invite our young composers to follow your example, so as to arrive, if possible, at restoring to sacred music its ancient splendour, now lost. I have received from the Holy Father a letter full of generous sentiments, and most flattering to my self-esteem. It is not quite explicit enough, however, on what I have asked, and what I consider indispensable; that is to say, the concession to women of the privilege of singing the glories of the Lord with men in the cathedrals. I intend to write to his Holiness again on this subject as soon as political events shall have completely calmed the mind and heart of the well-beloved Pius IX.—Accept, &c., J. ROSSINI."

**EXPERIMENTAL EVIDENCE OF CHRISTIANITY.**—At a time when hypothesis and conjecture in philosophy are so justly exploded, and little is considered as deserving the name of knowledge which will not stand the test of experiment, the very use of the term *experimental* in religious concerns is by too many rejected with disgust. But we well know that they who affect to despise the inward feelings which religious persons speak of, and to treat them as enthusiasm and folly, have inward feelings of their own, which, though they would, they cannot suppress. We have been too long in the secret ourselves to account the proud, the ambitious, the voluptuous happy. We must lose the remembrance of what we once were before we can believe that a man is satisfied with himself merely because he endeavours to appear so. A smile upon the face is often but a mask, worn occasionally and in company, to prevent, if possible, a suspicion of what at the same time is passing in the heart. We know that there are people who seldom smile when they are alone, who are therefore glad to hide themselves in a throng from the violence of their own reflections, and who, while, by their looks and their language, they wish to persuade us they are happy, would be glad to change their conditions with a dog. But, in spite of all their efforts, they continue to think, forebode, and tremble. This we know, for it has been our own state, and therefore we know how to commiserate it in others. From this state the Bible relieved us. When we were led to read it with attention, we found ourselves described. We learned the causes of our disquietude; we were directed to a method of relief; we tried and were not disappointed. *Deus nobis hæc otia fecit.* We are now certain that the Gospel of Christ is the power of God unto salvation to every one that believeth. It hath reconciled us to God and to ourselves, to our duty and our situation. It is the balm and cordial of the present life, and a sovereign antidote against the fear of death.—*Rev. John Newton, in Original Preface to Cowper's Poems, 1782.*

**OVEREND, GURNEY, AND CO.**—About the year 1800 the house of Richardson, Overend, and Co. was founded, the management being divided between him and John Overend, formerly chief clerk in the bank of Smith, Payne, and Co. Simon Martin, an old clerk in the Norwich Bank, went to London to help build up the business, and to watch its movements on behalf of the bank, whence most of the money was obtained for investment. The enterprise thrived wonderfully from the first, one great source of its popularity being the change introduced by the new firm, which charged the quarter per cent. commission against the borrowers of the money, instead of the lenders

as heretofore; and, in 1807, John Gurney added vastly to its strength by introducing his son Samuel as a partner. About that time Thomas Richardson retired from the business. It was carried on under the name of Overend and Co., even after John Overend's death, until the secret of its connection with the Norwich house could no longer be kept, and it assumed its world-famous title of Overend, Gurney, and Co.

Very soon after the time of Samuel Gurney's supremacy in it, it began to assume gigantic proportions, and it was, for some thirty or forty years, the greatest discounting house in the world, the parent of all the later and rival establishments that have started up in London and elsewhere. At first only discounting bills, its founders soon saw the advantage of lending money on all sorts of other securities, and their cellars came to be loaded with a constantly varying heap of dock-warrants, bills of lading, shares in railways and public companies, and the like. To do this, of course, vast funds were necessary, very much in excess of the immense wealth accumulated by the Gurneys in Norwich and elsewhere. Therefore, having proved the value and stability of his business, Samuel Gurney easily persuaded those who had money to invest to place it in his hands, they receiving for the same a fixed and fair return of interest, and he obtaining with it as much extra profit as the fluctuations of the money market and the increasing needs of trade made possible. He became, in fact, a new sort of merchant, buying credit—that is, borrowing money—on the one hand, and selling credit—that is, lending money—on the other, and deriving from the trade his full share of profits.

During the panic of 1825 several London banks failed, and at least eighty country banks fell to the ground, the Bank of England itself being only saved by the accidental finding of two million one-pound notes that had been packed away and lost sight of some time before. Even Joseph John Gurney, much more of a philanthropist than a banker, suffered from the pressure. "Business has been productive of trial to me," he wrote in characteristic way in his journal, "and has led me to reflect on the equity of God, who measures out his salutary chastisement, even in this world, to the rich as well as the poor. I can certainly testify that some of the greatest pains and most burdensome cares which I have had to endure have arisen out of being what is usually called a 'monied man.'"—*English Merchants: by H. R. Fox Bourne.*

**VALUE OF GROUND IN LONDON.**—London is comprised in an area of only 632 acres and a few poles; in fact, the size of a farm which in the country could be had for a rent of from £600 to £1000 per annum. My country friends will be astonished when I tell them that the last cheap thing I heard of as purchased land in Lombard Street was over two millions sterling per acre, or nearly £70 per square foot of area. A friend of mine thought himself lucky in obtaining a site a few years ago at only £1,660,000 per acre. At this rate the good old city is getting really "paved with gold."—*Alderman Mechi.*

**FAVOURITE DAYS FOR MARRIAGE.**—The latest reports of the Registrars-General of England and Scotland show that no two nations could differ more widely than do the English and the Scotch with regard to the choice of days of the week for marriage. The Scottish report states that the favourite day for marriage in Scotland is the last day of the year, provided it does not fall on a Saturday or a Sunday. No marriages are celebrated on Sunday in Scotland, while in England it is the favourite day of the week for marriage, 32 per cent. of the marriages being contracted on that day. Monday is a favourite day in both countries. Saturday, in England, is the third day of the week in order of selection for marriage, 17 per cent. occurring on that day; but in Scotland no true Scot will marry on a Saturday, nor, indeed, begin any work of importance. With the Scot Saturday is an unlucky day for marriage, and he is impressed with the superstitious belief that if he married on a Saturday one of the parties would die before the expiry of the year, or that, if both survived, the marriage would prove unfruitful. Hence it happens that Sunday and Saturday, the two favourite days for marriage in England, are blank days for marriage in Scotland. Friday is the day on which the English do not marry, but in Scotland it is one of the favourite days for marriage.

**WATCHES.**—The number of Swiss watches imported for sale into England is about 35,000 annually; the number of watches manufactured in this country in a year is about 26,000.